لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

December 1966

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world ; and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the Holy Quran (3) to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as the Khalifatul Masih II. During his 52 years of Imamat the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, the Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives or literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)
Nazir Islaho-Irshad,
Sadr Anjuman Ahmadiyya
Rabwah, West Pakistan.

(For Foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions
Tahrik-i-Jadid, Rabwah, W. Pak.

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It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

EDITORS

S. D. AHMAD M. G. AHMAD

ASSISTANT EDITOR

CH. ALI MUHAMMAD B.A., B.T.

Contributing Editors

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Prof. Chaudhry Muhammad Ali M.A.
Mr. Bashir Ahmad Orchard, Br. Guiana
Khan Abdur Rahman Khan Bengalee, U.S.A.

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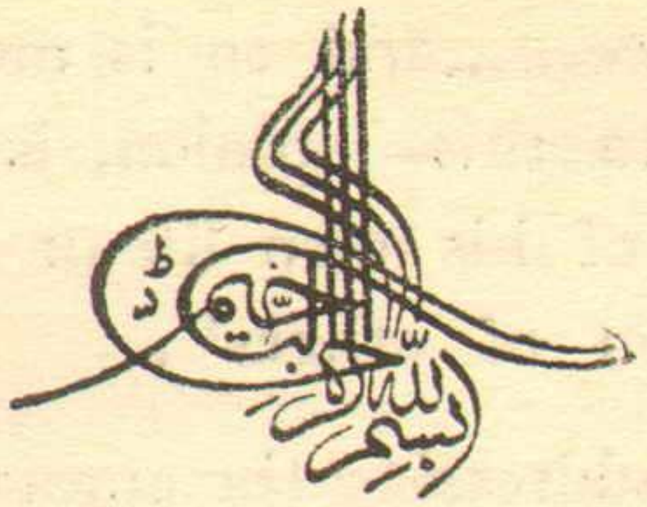

The Review of Religions

RABWAH, WEST PAKISTAN

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Church and War

Christian humility and "Turn-the-other-Cheek" seem to be cruel jokes on Jesus and cheap gimmicks intended to beguile non-Christian people of the East into believing in the humane principles and policies of the West, where Christian Trinity, can evoke little response on its own merits. The Church comes out unabashed in its true colours at home, in the Christian lands where it feels it has a secure clientele that understands its role and provides it the means of sustenance. In a trenchant criticism of the anti-war demonstrators and in full justification of the presence of American troops and for that matter of the American military action in Viet Nam, Cardinal Spellman, the Roman Catholic High Priest in U.S.A. said that "At various times in history as now in our time, voices have been raised against the maintenance of armies, against the carrying of weapons

and against military engagements of any kind. Killing or wounding a human being, says the pacifist, is always wrong even when done in self-defence.....and so is more in service of peace. Everyman, according to this opinion, is forbidden to take up arms either in defence of his own life or liberty or in the defence of the lives and freedom of others".

The Cardinal was addressing the annual memorial service of the Veterans of Foreign wars.

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Commending the role of the American troops in Viet Nam, the Cardinal observed, "They are there to answer a desperate appeal for help. Even though they bear arms and cause death—and risk death, they are there as peace-makers".

But when the Holy Prophet of Islam waged wars in defence of life and liberty, Christian Church had had no hesitation in labelling him as the Prophet of sword.

Infliction of death in self-defence, bearing arms in self-defence, and military engagement in self-defence are deserving of vindication only when conducted by Christian people even in lands geographically far off from their own possessions.

Dialating on the theme of armed self-defence, so dear to the pious heart of the most Reverned Cardinal, he observed "Every individual and every nation has a God-given right to protect and defend itself and others against unjust aggression".

Elaboratiog forth his point, Cardinal Spellman said, "The means used in such defence must, of course, be themselves just and no more and no other than necessary to overcome the unjust attack. But the right to take such is an inalienable right of all men".

Warming up on the subject, the Christian leader announced, "The exercise of such a right in no way, disorders God's world. On the contrary, it seeks to prevent the misery and disorder of deprived freedom, stifled truth, denied justice and repudiated love which are inherent in any form of aggression".

No more brilliant oratory could be invoked to justify wars led and fought by Christian people. According to Cardinal Spellman, the exercise of the right of self-defence, be it personal or national, seeks to presume the proper order of God's world and so is a "time instrument of peace-making".

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The Cardinal was unwillingly but most truly only quoting the Holy Quran and his observations, were a vindication, even a justification, of all the wars fought by the Holy Prophet of Islam.

He was certainly not quoting the New Testament. At any rate he did not seem to see eye to eye with Jesus.

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A Great Prophecy

*The Promised Messiah**

(1) Allah had bestowed on me a deep understanding of truths embodied in the Holy Quran.

(2) Allah bestowed on me a miraculous power of grasp, and expression, in the language of the Holy Book.

(3) My prayers Allah had been pleased to invest with qualities which make them acceptable with Him, more, far more, than the prayers of anyone else in this age.

(4) Allah has given me heavenly Signs.

(5) Allah has given me Signs connected with, or springing from this earth.

(6) Allah has extended to me a promise, a standing promise, that everyone who comes out to take a stand in opposition to me he shall have to suffer defeat, and be overshelmed.

(7) Allah has conveyyed to me the glad tiding that my followers, with arguments based on truth, shall always prevail; that they, and their descendants, shall win great honour and fame in this world, so that they should come to perceive, in their own lives and affairs, that whosoever comes from the Lord, he never suffers any loss.

(8) God has extended to me a standing promise that, till the Day of Final Judgement, till the very last moment when this earthly phase of human existence comes to an end, blessings which accrue through me, shall continue to be manifested by Him, even until kings shall come to seek blessings from my raiment.

(9) Twenty years before this day, Allah conveyed to me the happy tiding that people shall deny me; that they will not accept me : that, inspite of all this, He will accept me Himself; and

---

* English Sufi A.Q. Niaz.

He will establish the truth, and the validity, of my claim and position, with powerful attacks.

(10) And God has given to me the promise that, in order to show a renewed manifestation of the light of blessings, which accrue through me, or on account of me, He will, from mine own seed, mine own progeny, raise a man, in whom He will be pleased to inspire the blessings of the holy spirit. He would be pure in nature, and mind : he shall have a very holy connection, an affinity, with God. He shall be "The manifester of the greatness, the glory and the grandeur of God. As though God, Himself, had come down from the heavens. *Wa tilka ushratun Kamila* (And these, in number, make a full ten.) Beware, the time is coming, in fact it is very near, when Allah shall make this Movement very popular, accepted on a large scale, and held in high esteem. It shall spread all round : in the east and the west; in the north, and the south. In the whole world, Islam shall come to be held synonymous with this Movement. These things, which I am saying here, are not of human origin. It is the *wahyee* from God Almighty, for Whom nothing is impossible.

(*Tohfa Golarwiya Page 9*).

The Indo-Pakistan War and The Great Prophecies

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S. M. Akram Shah

The Indo-Pakistan war of September, 1965 was an event in which the hand of God Almighty could clearly be seen working. There are few examples, except in the history of Islam, when such materially ill-equipped and numerically small army like that of Pakistan had given a battle to such a powerful aggressor like India and had brought it to its knees within a matter of days. Much has been written on the subject in our Press and abroad and every citizen of this country, who was an active participant in the war in one way or other, knows the story. One need not, therefore, repeat it. But there is another aspect to this great event, namely, the prophecies of the Promised Messiah (may God's blessings be on him). Quite naturally, God must have told His Messiah about this great event with which was inextricably linked the destiny of Islam in this subcontinent and of the world of Islam as a whole. In the words of the British Prime Minister, Mr. Harold Wilson, India aimed at "military defeat of Pakistan". If that aim had been achieved, the logical result would have been extermination of the Muslim people from the Indo-Pakistan subcontinent, leaving India, religiously anti-Islam as she is, to take on other Muslim countries at leisure. God could not—and did not—withhold glimpses of an event of such potential magnitude from His messenger of our times.

One of such prophecies is contained in the "Ishtihar" of 29. 4. 1905 in the following words :

> "God says, I shall come silently ; I shall come with my armies at a time when nobody will be knowing that such an incident is likely to happen. Probably that will be morning time or the end of night or a time round about it."

It is by now well-known that the Indian troops started

their aggressive march from Amritsar during the later part of the night and intruded into the Pakistan territory across Wagah round about the dawn of September 6. They faced the Pakistani defenders that clear morning. Thus all the timings mentioned in this prophecy came true. Not only that but also the Pakistan forces had anticipated them and were ready to take them on. The Indians had taken all precautions to ensure that theirs should be a completely surprise attack. That is why they marched in the dark of the night, keeping most of their people ignorant about the aim, and omitted the formal declaration of war. But how the Indian surprisers were surprised can be judged from what the then Commander in-Chief of the Pakistan Army, Gen. Muhammad Musa, told a foreign correspondent in reply to the latter's query whether Pakistan was surprised. This is what he said :

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> "If you want to know the truth, it was the Indians who were surprised. They did contrive to spring surprise on us but we were ready for them. They had the shock of their lives to find our troops facing them wherever they appeared."[1]

Thus God's armies surprised the enemy "at a time when nobody knew it", not even the stealthy aggressor.

The prophecies about "God's armies" taking on the enemy in through surprise are so numerous that their very number gives great significance to them and suggests that they must be a pointer to some spectacular event. In his letter dated 3. 1. 1897 addressed to Seth Abdur Rahman of Madras, the Promised Messiah wrote the following revelation :

> "I shall come with armies in surprise."

Similarly, in Al-Hakam of 24. 5. 1905, the following revelation was published :

> "The earth was turned upside down. I shall come with the armies in surprise. Lift the anchor."

The last part of the prophecy, namely, "lift the anchor" was fulfilled with successful expedition of the Pakistan navy against Dwarka on September 8.

There are certain revelations in English, such as :

(a) "God is coming by His armies. He is with you to kill the enemy." [2]

(b) "I shall help you. You shall go to Amritsar. He halts in the Zilla Peshawar."[3]

The Times of London has estimated that "the Indian and Pakistani losses are something like ten to one." Thus the enemy was literally killed as foretold in the prophecy as (a) abov The first attack on Pakistan came from the side of Amritsar and therefore Pakistan army's offensive was towards Amritsar. However, in deference to Sikhs, whose territory was deliberately chosen by New Delhi as theatre of war, Pakistan did not attempt the capture of Amritsar. We did, however, "go to Amritsar" Symbolically when our forces crossed into East Punjab and occupied the Khem Karan area. Again, it was from Peshawar that crushing blows were given to the aggressor in more than one sense. The headquarters of our air force, which played an important role in bringing the advance of the Indian armour to a grinding halt, was located in Peshawar and the tribals of that area gave a good account of themselves.

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In the "Baraheen-i-Ahmadiyyah" (Vol. IV) there is the following passage :

> "Today while this writer was reading the proof copy he saw in a vision that a few pages were given in his hand. It was written on them
>
> 'Bugle of victory should blow'
>
> Then one smiled and showed a picture on the other side of the pages and said :
>
> 'See what your picture says'
>
> When this writer saw it, it was his own picture clad in green clothes but very imposing like that of a victorious commander and the right and left were written :
>
> حجت الله القادر و سلطان احمد مختار
>
> This is Monday, nineteenth of Zil-Hajj 1300, that is 22nd October '83, that is sixth of Katak 1940."

This is self-explanatory, particularly in view of the mention of green clothes which signify the flag of Pakistan. What is, however, more significant is the fact that the Promised Messiah has explicitly mentioned the day of the revelation. Normally, he did not mention the day of a revelation and therefore the departure in this case must have some meaning. This brings to mind the fact that India launched her aggression against Pakistan on the night between Monday and Tuesday.

In the "Azala-i-Auham", the Promised Messiah wrote :

> "In a state of *Kashaf*, the writer saw that two angels in human form are sitting in a house. One of them is sitting on the floor and the other is sitting near the roof. Then I addressed the man sitting on the floor and said, 'I want one lakh troops'. But he remained silent and did not reply. Then I turned to the other man who was sitting near the roof and towards the sky and addressing him I said, 'I need one lakh troops'. Hearing my words he said, 'One lakh will not be given but five thousand will be given'. Then I said to myself : 'Though five thousand men are insufficient, if God wills lesser numbers can vanquish larger numbers. At that time I recited this verse (of the Holy Quran) :
>
> "كم من فئة قليلة غلبت فئة كثيرة باذن الله" (4)

Pakistan was subjected to the Indian aggression following the armed insurrection of the Kashmiris against the Indian occupation regime. Thus the defensive war of Pakistan began actually with the revolt of the Kashmiri patriots and it is significant that these patriots were pitted against the Indian troops in occupied Kashmir who numbered one lakh in round figures. To fight this force, the liberators must have been in need of arithmatical parity of one lakh as envisaged in the above prophecy but the Indian estimate of the patriots at that time was five thousand. Thus both the figures in the prophecy came literally true. Similarly, Tibet is called the roof of the world. It signifies China, which stood firmly by Pakistan at the time of hostilities.

We now turn to another great prophecy. It says :

(1) "I saw that the sceptre of the Czar of Russia has come into my hand. It is very long and beautiful. When I saw it carefully it was a gun and it did not appear that it is a gun but it has hidden barrels. Though outwardly it appears to be a staff, it is a gun. Then I saw that bow and arrow of Khwarazm Shah, who lived during the time of Avicenna, are in my hand and Avicenna is standing near me and I have killed a lion with this arrow and bow. " [5]

(2) "I see that the Russian Czar's sceptre is in my hand and it is of such a good black colour as the fine and delicate things manufactured in Western factories. And this part of it is of iron. There are one or two barrels in the staff but they are so designed that they are hidden so that one can use them whenever one wants. During the time of Avicenna there was a king called Khwarazm Shah, who was known for his justice. I saw that his arrow and bow are in my hand and I see the king and Avicenna standing near me and I have killed a lion with this bow and arrow."[6]

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This prophecy promised more than six decades back the friendship of the Soviet Union and of Iran for the Muslims of this sub-continent whom now Pakistan represents. Not only that but also it quite explicitly says that while the friendship of the Soviet Union would be in the form of behind-the-scene diplomacy, that of Iran would be open and also of military nature. Iran's friendship for Pakistan needs no elaboration, it has now become a classical thing. As regards the portion relating to the USSR, it is relevant to point out that the weekly Organiser of Delhi in its issue of 16. 1. 1966 editorially interpreted the Tashkent Declaration on the lines interpreted by Pakistan. The following passage from a write-up of Mr. Swaminathan in the Bharat Jyoti

of 16.1.1966 is also suggestive :

> "I asked him (Mr. Shastri) at the time when the negotiations entered the most crucial stage as whether there was a realisation by Mr. Kosygin who had offered his good offices that Pakistan had committed aggression on India. He replied rather significantly: 'Everybody excuses Pakistan' ".

In the Badar of 13.9.1906, the Promised Messiah said :

> "I saw in a dream that Maulvi Nur-ud-Din has sent a paper which is like a proof copy. The boy who has brought it says that there is a line in the margin which I should read. On the right margin of the paper is written : 'Enemy is in great nervousness'."

This too was fulfilled with the extreme Indian anxiety to end the war unleashed by India herself. A typical reflection of this anxiety was Mr. M. C. Chagla's entreaties in the U.N. Security Council on September 20 that he wanted a ceasefire "here and now".

These are but a few prophecies which in all details apply to the Indo-Pakistan war. Of course, this does not and cannot mean that the scope or applicability of these revelations has exhausted itself with that war. God's words contain inexhaustible reservoir of meanings and they are fulfilled again and again as the events unfold themselves. What is meant is that they cover the event under reference too.

It can also be said that there is nothing in these propheeies which specifically mentions the Indo-Pakistan war. That is a superficial objection which can apply to any prophecy contained in the Holy Quran and earlier scriptures. No prophecy mentions an event by name as no human mind, which cannot see the future, will be able to understand it ; the main point is whether the details given in a prophecy are present in an event. Here the name of the day and timings have been given. Unmistakeable geographical names like Amritsar and Zilla Peshawar have been mentioned.

Moreover, there is another prophecy of the Promised Messiah which shows that his revelations relate to India and Pakistan. It says :

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غلبت الروم فی ادنی الارض وهم من بعد غلبهم سیغلبون

> "And it was revealed to me that the letters in the last verse of this promise contain names of perfect and sincere supporters. Then he said, 'I saw that a person has put his finger on 'Adn-al Arz.' in the Holy Quran and says that 'this is the name of Qadian.' " [7]

It has been told here that the Power which temporarily dominates Qadian would eventually be vanquished, and that power is no other than the Indian Union.

The whole import of these prophecies is brought into sharp relief by a prophecy made by the Promised Reformer, Hazrat Mirza Bashir-ud Din Mahmood Ahmad (God be pleased with him) in his speech on 28. 12. 1956 on the occasion of the Annual Gathering at Rabwah. The relevant passages said :

> "One more thing that I want to say is that in our Pakistan the people are undergoing an agony and that is the Kashmir dispute. In the Kashmir problem, Pakistan Government has been worried up to this day and the people of Pakistan are still more worried. Everybody sees that so long as Kashmir is not secured Pakistan cannot be secure.....For one thing, I want to ask my Jama'at that when prayers are offered today, they should pray for Kashmir also. Secondly, I want to assure them also that God's disposition of the things is unique.....Matters are moving in such a way that threat to India from North and East will materialise and the threat will be such that India, inspite of her strength and force, will not be able to withstand and sympathies of Russia to her, will also vanish. So, pray and do not

think that our Government is weak or we are weak. God's finger is pointing and I am seeing it. God will so arrange that Russia and its friends will turn away from India and God will so arrange that America will realise that if she does not hasten, Russia and her friends will come in. So, do not be disappointed and trust in God. God will arrange thus within a (short) period. After all, the Jews waited for 1300 years and then they came into Palestine. But you will not have to wait for 1300 years, probably not for 13 years—not even for 10 years. God will show signs of His mercy."[8]

Thousands of Ahmadies and non-Ahmadies who were present there heard these prophetic words and most of them are alive still as witnesses. At that time there were no indications at all of any rift between India and the People's Republic of China. The first suggestion of some trouble in the Sino-Indian relations came from a speech which the late Pandit Nehru made in the Lok Sabha on March 17, 1957. The signs of Soviet-Pakistan friendship came before the eyes of the public still much later.

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1. Who Surprised whom : Dawn, Karachi, 15.11.65
2. Baraheen-i-Ahmadiyya, Vol. IV, P. 484
8. Letter dated 12.12.1883 to Mir Abbas Ali Shah.
4. Azala-i-Auham part I page. 44
5. Al-Hakm, 31.1.190.
6. Al-Badar, 6.2.1903
7. Tazkira-tul Mahdi, Vol. II, P. 45
8. Al-Fazl, 15 3.1957

The Unsocial Socialism

Abdus Salam Akhtar M.A.

> "Socialism is essentially a doctrine and a movement aiming at the collective organization of the community in the interests of the mass of the people, by means of the common ownership, and collective control of the means of production and exchange".[1]

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The difference between socialism and communism is one of method and degree of achievement. Socialism seeks to achieve collective control without resort to revolution. It is a parliamentary force in various countries. It develops hope to gain power and collectivise productive instruments in an evolutionary process. The communists denounce them with an invective as unmeasured as used against the capitalists. The communists consider revolution, essential for attaining communism.

The second difference is that the individuals, instead of receiving from the society, all that they need, would receive, under socialism, according to their output of work. Russia is communist in the sense, that she achieved socialisation by revolutionary means, but is socialist in the sense, that she found payment to individuals, according to what they need, impracticable, and pays only according to what an individual 'does.'

In other words, a communist is paid by the state not for his tangible work like a labourer, who builds a house, but for his contribution to the communist philosophly by any means including revolution. Socialism, as a theory, may contain some amount of "social justice", impartable to all members of its society, but when it turns into a 'state' and the proletariat takes control of all the means of production, the State becomes the 'Dictator', and the individuals become the puny instruments in a big machine. This feature has been well brought out by

Lius Fischer in his "Men and Politics", He says:

> "The experience of the Soviet Union, and of all dictatorships has demonstrated that without freedom, there can be no full stomachs. What is a job, when you can be lifted out of it by the secret police on no charge, or an unknown charge, and imprisoned and shot, without open trial, and without friends and relatives knowing anything about you. Sometimes a Soviet official disappears in the night. His wife immediately begins leaving food parcels for him at the G.P.U. prison. She has asked no questions, because she will get no answers. Then, one day the guard of the gate rejects her parcel. That is how she learns that her husband has been shot".[2]

The misery of man has not ended in Russia. That system alone can bring happiness to man which, besides providing him bread and butter assures him of the freedom to think, to speak and act, to assemble and oppose the forms of existing institutions, and assures him the protection of his person.

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There is another proposition left for us to examine. Is it possible simultaneously to nationalize all instruments of production and retain liberal democratic institutions? Fischer, one of the most sysmpathetic students of Russia, answers in the negative. When all economic power, is centralized in the hands of the State, the individual must become small by contrast. That, all-powerful state, must need to exercise dictatorial power to work the huge productive machine efficiently. The centralisation of economic functions can not but result in the centralisation of power, and the chief executive must become a dictator. Indeed, this is the most important lesson that Russia has to give to the world. In socialist economic system, 'State' does not wither away, it becomes a "Super-State". Social problems of man, can not be solved by socialism. Again we quote Fischer:

> "To jump from the monism of uncontrolled capitalism to the monism of uncontrolled state ownership,

or state domination of all property, industry, or finance, is no solution. In fact, it is highly dangerous. Even in countries, where there is a stronger tradition of democracy and personal freedom than in Russia and Germany, the omnipotent state (omnipotent, because it owned and ran everything,) might still become a menace to liberty. The individual is at its mercy. When State is the employer, no strikes are permitted. When State owns everything, how can private individuals own the press ?"[3]

Thus to become unsocial, is in the very nature of socialism.

Classles Society

Another feature of the socialist regime, which has bewitched the world for a long time, is that a socialist country is said to enjoy a classless society. Marx, the founder of socialist Idea, bases his entire thesis on the plea, that all wars and conflicts in history, are the result of class antagonisms. Even the modern age of reason and science is ridden with the same, class-hatred, as the early age of feudalism. He says :

> "The modern bourgeois society that has sprouted from the ruins of feudal society has not done away with class-antagonisms. It has but established new classes, new conditions of oppression, new forms of struggle, in place of the old ones.
>
> "Our epoch, the epoch of the bourgeois, possesses, however, this distinctive feature; it has simplified the class antagonisms. Society as a whole, is more and more, splitting into two great hostile camps, into two g r e a t classes directly facing each other, bourgeois and proletariat." [4]

Leslie Paul, while commenting on the Manifesto, says :

> "To Marxism, the struggle of the classes is the dynamic of History. The oppressed classes struggle against the domination of the master-class, and out of the conflict comes

> the progress, one class replacing another, as master in the rhythm, the dialectic of events. So natural a process is this discerned to be that Lenin equates the class struggle with such physical and chemical forces as negative and positive electricity, and the combination and disassociation of atoms".[5]

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Now this presumption which forms the basis of the communist order is itself doubtful. That there were gradations in society, all through the various epochs, nobody can deny, as there are still even in Russia, as we shall soon see. But that there was an uninterrupted fight between the various classes, and that this fight constitutes the whole of history, is not borne out by history itself. Let us take freemen and slaves, because this is the oldest gradation of society which persists even to-day in certain countries. Does the history of any one country show that the slaves as a class ever struggled to wrest their independence, in the Marxist sense ?

The ultimate liberation of slaves in most countries was not the result of the slaves' struggle. It was the result of the efforts of noble-spirited men like Brown and Lincoln that they became free. Brown was a free trader, and therefore an 'exploiter'; he fought for the freedom of the slaves and gave away his life for the noble cause. Lincoln himself waged a war purely on the basis of the freedom of slaves, and sacrificed his life for this noble cause.

If the Marxian contention that all labourers and down-casts are one in category, is true, why didn't the labourers of Britain join hands with the labourers in colonies and liquidate the British empire ? Workers of Germany fought against the workers of England, America and Russia. But the labourers of England did not join the labourers of the continent to overthrow their respective empires. Again there are untouchables in India, and they are millions in number. Yet not to speak of world history, they have not made a single stride in reshaping Indian history on the basis of class-struggle. Prof. Birj Narain, a well-known historian, has

tried to see, if class struggle applies to Indian history. He has come to the conclusion :

> "If all history is class-struggle, India has no history at all."[6]

Again what class-struggle led to the two World Wars. Why Turkey joined Germany in the First World War, and sided with the Allies in the Second. Why did the arch-capitalist U. S. A. join hands with the Socialist Russia to fight against Germany in the Second World War.

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This alignment of Powers shows that wars have not been fought on the basis of class-struggle as Marx says. Modern society has been largely shaped by the inductive method of acquiring knowledge. The ascendency of Europe in industry and commerce, arts and sciences, proceeds out of the ideas brought to Europe by Bacon from the Arab Universities of Spain. The commercial and technical race has prompted every country to pool all its resources to further its own ends. The national and international commitments are the chief motives for most of the political upheavals occuring in various countries. Class-struggle, as such, has scarcely played a part, worth-while in any world-conflagration.

But apart from these considerations, let us see whether class-divisions, in the strict Marxian sense, have really been abolished in Russia ?

In this connection, it is best to refer to an impartial testimony rendered by Sydney and Beatrice Webbs in their lucid account of the Soviet life, compiled in their book "Soviet Communism"; and of Pat Sloan in his "Russia without Illusions".

> "The maximum divergence of individual incomes in the U. S. S. R. taking the extreme instances, is probably as great as the corresponding divergence in incomes paid for actual participation in work in Great Britain, if not in the United States. It is not clear whether the divergence between the extreme instances in the Soviet Union is

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actually widening". [7]

Pat Sloan says :

> "Certain readers may be surprised at my reference to the First, Second and Third class on the steamers. When I add that in train services of the U.S.S.R., the same terms are always used, certain of you may exclaim 'oh ! but I thought classes had been abolished in the U.S.S.R.' Let me therefore at this point explain that when it is said that classes have been abolished in the U.S.S.R., this means that the division of society into landlords, employers, and working people has been abolished''.[8]

Besides class distinction in transport, there are class distinctions in ordinary civic life. Above the G.P.U. officials (like the C.I.A. officials in U.S.A.) there are higher officers with better emoluments. Lower down, there are all grades of workers, until we reach the lowest paid labourer with about 100 roubles. Lower down still, are workers' pensions, beginning from the lowest limit of 25 roubles. The result is that there are as many classes in Russia, as there are anywhere else.

This shows that Marxian principles have been nullified in practice. Or better to say, his principles were not practical at all. What he actually meant, was the eradication of calss-hatred. But class-hatred still exists. It exists because it is the result of economic disparity. And economic disparity persists, because the ways and means devised to eradicate it, were neither natural nor universal. They referred to the peculiar conditions obtaining in Russia in pre-Marxian days. His manifesto, was, therefore, more an echo of reaction, than a charter for future.

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Letter from America

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Is Bible an Obscene Book?

The American society is passing through a dangerous moral crisis —its free character and affluence make it an idealistic community of campers enjoying free vacation from moral restraint imposed by tradition and sanctified by religion, dissipating themselves to death in orgies of drink and dance. To have more fun out of life, as they say, it is imperative to match the pace of enjoyment with fast buck-making devices. The poor who live on wages, in slums and ghettoes are the obvious potential market of the money-raiser. They do not have sufficient cash to buy autoes and household gadgets needed to equip the kitchen, the bath and the living-room. But they can have everything from a dream sleeping-bed to the latest Buick on instalment basis, now cleverly worded "the lay-away plan". Fraudulent selling gimmicks are common tricks of the trade offering alluring bargains like furniture, freezers, wings, appliances and even costly furs at fabulous prices made within reach. Glib-tongued, smart-looking door-to-door salesmen armed with slick phrases and flashy smiles talk housewives into phoney sale deeds. The poor go on paying, working in many cases, on two jobs, to come to surface, but before they can manage to break even, a new version of the washer, or a handier hair-dyer, or a new style in wigs is the rage. A fresh commitment the only answer. The Federal Government, has, it seems, tracked the growing wretchedness of the poor, to its true source, the slick salesman and the slum landlords who raise rentals with every increase in the consumer index but fail to provide necessary services and repairs. It has announced its war on the exploiters and has come out with determination to stop "taking the profit out of poverty".

Strikes, a running scare

Labour strikes in America are a perpetual and growing

menace to the economy of the country. The recent National Air Lines strike that lasted six weeks occasioned a loss of 350 million dollars to the Air Lines involved and over 70 million wage loss to the striking workers. President Johnson mediated and succeeded in bringing about a compromise between Air Lines and the leaders of strikers, it was rebuffed by the workers body, the Mechinist Union. Another silly strike, that of the operators of three New York papers combine, has already resulted in the death of the Herald Tribune, a first class daily of longstanding, integrity and repute.

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In fact, the labourers are not a bit concerned about what happens to the national economy or the national prestige or to the people involved. Their only concern is their personal interest. The labourer in this country is neither underpaid nor overworked. Workers have reasonable wages, wage increase, work hours, sickness and injury and unemployment relief and a score of other benefits and can manage to live well and happily within their means. What they are fighting for is not increased benefits to meet rising cost of living; it is to meet the rising cost of high living that they strike work. They demand more money for lesser work hours. More funds for more fun. This is the necessary concomitant of the materialistic philosophy of life that has overshadowed the call of the Church to a simple way of life under God. But the Church in the West, at any rate, in America, never made that call in all-seriousness. Under towering steeples and behind antique-stained glass windows and in the midst of the ruffle and shuffle of the ecclesiastical robes, the Bible has worked only to raise funds at home, in most cases paving the way for booze and bombs abroad. Its custodians have shared all the pleasures the society enjoys and even dole out indulgences in return for consideration, thus making sin a rich and expanding source of profit and prosperity and a protected industry under the covering shadow of the Church.

Common Language Bible

The American Bible Society plans to publish next month

a "common language" version of the New Testament. It is designed to be understood by readers with less than high school ability. It is based on the Greek Text published jointly in May last by Bible Societies of England, Scotland, Germany and Holland, which is based on a study of the 100 known manuscripts and fragments, claim the scholars.

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Police-Public Dialogue

The New York Police, a 28000 strong body, has been an enigmatic force in that it has helped find jobs, food and shelter for many newcomers and continues doing so, often chipping in voluntarily, funds for relief, but it has been suspect in the public eye and kept at a smiling distance for its tough appearance, gruff growl, pistol-packing and ready-to-swing baton. It has now taken the initiative in breaking the invisible barriers and offered to teach youngsters wrestling and boxing and is trying to show in many ways that it is interested in the problems of the public and willing to help.

U. S. Wealth

For practical accounting purposes, Professor John W. Kendich has, in an article in the August issue of the Morgan Guaranty Survey, suggested a new definition of wealth "Non-human resources possessing the capacity to produce future income or direct satisfactions and capable of being bought and sold". He has excluded human resources because of "impossibility of measuring human wealth in any sort of objective way". According to this definition, he estimates the wealth growth of U.S.A. from a dollar value of 88 billion in 1900 to $ 2.2 trillion in 1964.

Is Bible Obscene?

A "support clean" campaign against pornography has been launched in California—the biggest dumping yard of obscenity in the nation. A committee has been founded in Los Angeles to get a bill passed to put a lid on the smut. It is already meeting opposition. The most "appalled" by the initiative of the "Clean Inc.", the committee sponsoring the desired legislation, is the

Northern California — Nevada council of Churches. Its fear is that such a law could be invoked to ban the Bible. According to the Clean Inc., any literature is obscene if it appeals to prurient interests and that if a work is meant for minors, it should be judged with reference to the audience, that is a jury should be obligated to see the contents of the work through a minor's eye.

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Help house for outcaste clergy

Roman Catholic priest Rev. Anthony Girandola is building a refuge in Florida for priests ex-communicated like himself. This priest did not wait for an answer from the Vatican to his petition seeking dispensation from his vow of celibacy. He married and was thrown out. He, however, carries on his priestly functions claiming that "once a priest for ever a priest", and that he cannot be unfrocked. He goes one step further. He objects to the Church law on clerical celibacy. He says, in the stand he has taken, he is not offending against any of the ten commandments—he is only breaking a man made law, "Neither natural law nor Divine law" call for it, he made the point in a recent interview.

"House of cards"

"It fell down like a house of cards" is an idiomatic way of describing the utter hollowness of a position. The reverse is going to be true shortly. There are now available in America card houses with live human beings comfortably lodged in them. And they can toss rocks at others without the fear of going down under a counter barrage. They can light matches too—the houses would not catch fire. Houses with walls made of kraft paper stiffened with resin and honey-combed into six-sided cells are covered with paper so treated as to make it resistant to fire, water and termite. Paper industry is finding it paying to go into further research. Paper clothing is one of its new fields. Throw-away paper frocks were recently sold in a New York store like hot cakes. According to National Geography, there are more than 12000 (twelve thousand) varieties of paper and more than a hundred thousand uses for them.

Alcohol wins another Post

The last of the dry states in U.S.A. Mississipi gave up the battle on Aug. 12, changing its laws, to make it suddenly the wettest state in U.S.A. It happend actually in May but counties held elections to decide whether to stay dry or go wet. Twenty-eight decided for and the rest await polls. State Governor Paul B Johnson had persuaded the legislature to repeal the 1908 prohibition Act, the 'shameful, disgraceful, indecent and scandalous' piece of legislation.

War in Viet Nam.

The uproar against war in Viet Nam continues finding expression in draft-card burning, in protest marches and in noisy denunciation by youth groups and University students. Efforts of Johnson administration are directed as much towards a quick victory in the battlefield as towards persuading Hanoi and Peking to the negotiation table. The prospects of a quick victory of arms are as slippery and fast-receding as are out of reach Peking and Hanoi. They have decided to keep their phones hung up. However, in the Congress the President won the power he wanted to continue the fight and in the camp of anti-war sloganists the protest howlers have got a new shot-in-the-arm, a little song which partly runs thus :

"Mr. President, I am writing you a letter.....
Not to make you angry
But I must tell you,
My decision is taken,
I am going to desert
I have seen fathers die
I have seen brothers die
And infants weep
Despite the gunpowder and blood
There are prisoners.
Their spirits have been stolen
Their wives have been stolen

And all their cheristed past.
If blood must be shed
Go and shed your own
Mr. good apostle
Mr. President."

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The impact of war in Viet Nam has been the greatest on the American youth. They feel war in itself has no relevancy in this age of nuclear threat and the Viet Nam war is too far away physically to arouse in them any sentiments justifying the brutalities that it inflicts on both the belligerents. Its objectives to them are not clear. Is it being waged to protect Viet Nam independence, or to contain communism or to maintain American strength in Southeast Asia? In fact they seem to abhor war unless it is made meaningful. They are not dodgers, they plead. They are in search of an alternative to war.

The dawn of peace seems to be breaking as foreshadawed in the words of the Promised Messiah the dawn of the day when wars shall become obsolete.

Riots not inspired

America has been recently shaken with voilent racial outbreaks in Watts (Los Angeles), Chicago, Cleveland, and Brooklyn, Lansing and other places. The Black people are angry and demand equality of rights; they want franchise, free and unfettered, equal job opportunites, job training and all the aids the city, the state and Federal agencies can give. The tendency hereto has been to blame racial conflicts and roits on red propaganda. The Attorney General Nicholas Kaizerdbach disagrees. Testifying before a Senate sub-committee, he observed that the flare-ups had been caused by frustrations of ghetto life and were not managed by outside agencies and were generally touched off by incidents with police.

While the Negroes call for civil rights, a section of the White suggest extermination of the black as the only remedy. The American Nazis are the bitterest advocates of White supremacy. But statesmen at the helm of affairs and intellectuals are deeply

concerned about the deteriorating situation. The latest civil Rights legislation provides for non-discrimination in selection of juries, in sale and renting of housing, but exempts individual-owned houses from the operation of this clause, as a concession to the South.

The Civil rights struggle of the American coloured race, is led by four major bodies, the National Association for the Advancement of Coloured People (NAACP) headed by Roy Wilkins, the Congress of Racial Equality (CORE) headed by Floyd B. Mckissick, the National Urban League, the Students Non-violent Coordinating Committee and Southern Christian Leadership Conference (S.C.L.C.) of Martin Luther King.

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With the civil rights cause of the Negro finding so much support in the White House and the Congress and even the deep South, the hot-bed of racial hatred, justification for further demonstrations even with perfectly peaceful intentions is, apparently, hardly there. But the Civil Rightists seem to have a point. Mr. King for instance is worried over the gap between performance and promise. In his view 'there is nothing more powerful to dramatize a social evil than the tramp, tramp of marching feet". When he led a procession of 500 workers on a march through an all White neighbourhood in Chicago recently, White youth "pitched rocks, bricks, bottles, bear cans, apples and firecrakers, over the heads of 400 Policemen on hand to protect the marchers". Mr. Luther King ascribed the White explosion to the existence of latent hatred for the black in the hearts of the white.

The NAACP had recently raised the slogan "Black power" as the aim of the organization. This caused a great deal of uneasiness all over from White House to Harvard. "That means" says Mckissick, its President "putting power in black people's hands. We don't have any and we want some. That is simply what that means". There is also opposition of Veit Nam war in the rank and file of NAACP. This body feels that the Negro is being asked to fight for the voting right of the Viet Namese —a right which he himself has'nt got in U.S.A.

The White House, the center of the white Power is doing a great deal to reduce tensions and misery and the black man's

despair and anger. But there is deep-rooted distrust. It has been last described by President Johnson himself in a memorable speech he made recently in Rhode Island "Their mistrust of the law and those it protects is as deep as their despair, as profound as their frustration. Now their demands, once whispered, have risen to a shout and no one, who enjoys the benefit of our society, can truthfully say that we have done enough to answer those demands".

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Cambodia & U.S.A.

Cambodia recently charged that U.S. Military air-craft had bombed a village within the Cambodia border. A seven man delegation representing the American organization called "Americans want to know" inspected the bombed village and testified that Camobdia was right in blaming the U.S. Airforce for violating its terriotory.

Foreign Aid Prospects

Foreign aid has been the subject of criticism during recent years. It has also its enthusiastic supporters in no small numbers. Lately however, a tendency to give a hard second look to aid cases has been obvious; the aid had nevertheless been continuing.

The Senate Foreign Relations Committee released recently a report on the subject. It says, "foreign aid efforts — to enhance U.S. security, halt communist infiltration, spur economic development and demonstrate the merits of the American system — could not be expected to succeed over a short period of time. It is essential that one's thinking be adjusted from months and years to decades and generations".

Teenager Juries

Teenager Juries are now helping courts in some U.S. states to punish juvenile delinquents. The judges are free to ignore the recommendations but in most cases they accept the advice. The young jurors seem to be almost Islamic in their outlook on the

delicate matter of penalizing youthful offenders in that in most cases they recommend public punishment for the offence, the judges say it has worked out in cutting down crime rate. A traffic law violator is, for instance, asked to wear a jacket emblazoned with a bold sign "Traffic offender". A shoplifter similarly walks around with a bright sign that reads "I shoplifted". A boy, found in possession of alcohol, was ordered to clean up trash in a park with a sign on his back describing his offence. The teenage jury is, however, not required to judge—all it does is to recommend punishment once the offender has been found to be guilty.

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Novel experiment with ex-convicts

A project in plastic surgery is showing good results in the reduction of crime in an important segment of society —the ex-convicts. They are less likely to go back to crime once their scars and deformities have been treated, has been the pleasant surprise of the experiments.

The project was a sudden outcrop. It happened that a facially scarred convict serving term in a New York prison attracted the notice of a prison officer who started taking interest in this "vicious and venomous" inmate whom a large razor slash had given an ugly nose, cut-up cheek and a twist across the lips and chin. Plastic surgery restored the facial expression to pre-slash condition, the scar becoming barely visible. The man was totally transformed and settled down to normal life as a happy family man. The success of the experiment led to the pilot project now takihg care of about 300 patients.

New York, A. G. Soofi.

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Rabwah Calling !

Ch. Abdur Rahman Shakir

Year in and year out, Ahmadies, scattered all over the globe, flock to Rabwah in the last week of December.* It is the time when the dove of peace sings loudly and flaps fondly, to fly to Rabwah, for 'Abraham' is calling forth his birds. Here they will find an atmosphere of tranquility not to be found anywhere else. While in Rabwah, they will feel a thrill of joy flowing through the channels of their hearts. This gathering is a clear proof of the fact that God's kingdom is fast approaching. No better chance of redeeming the soul could one get, elsewhere. Hazrat Ahmad, the Messenger of the age, enjoined his followers to pay a visit to the Headquarters at least once during the year and attend the Annaul Gathering in the last week of December. He enunciated the aims of the Annual Gathering as follows :

1. "The Chief aim of this Gathering is that every disciple who could afford to undertake the journey to Qadian, should personally come here in order to increase his religious knowledge.
2. "This gathering is convened to increase knowledge ; to help Islam and to meet their brethern in faith. As far as possible, all friends should come on the appointed date to hear spiritual talks for God's sake only. In this gathering such facts and points will be presented that will uplift the faith and increase the knowledge of the audience."

As the time draws near their hearts throb in their breasts. Even the poor save some money to meet the expenses. There is a

*The 78th annual gathering of the Ahmadiyya Community which was to take place in the last week of Dec. 1966, will now be held in the last week of January, 1967, due to the month of Ramazan that falls due this year in December.

stir everywhere—they are going to Rabwah.

During those days the bazaras and streets of Rabwah ebb and flow, with people. The mosques are full to capacity with God-fearing men and women not only during the day but also during the night. The atmosphere is filled with the sweet melody of the recitation of the Holy Quran. Some seek light and guidance from the companions of the Promised Messiah to get a flame of light for their own torches.

Our rising generation should make it a point to come to Rabwah as many times as they can but especially during these days to recharge the spent-up battries of Faith. They need it the more because they are more liable to be carried away by the tide of secularism which is raging so fiercely in these days throughout the world. Those who come here for the sake of God will be fulfilling the prophecy of the Promised Messiah.

It will not matter much if they lose a few days' income. They will be amply re-paid when their spirit will be uplifted and they will feel a kind of new security and inner happiness.

On the return journey they take along with them many unforgetable memories of a pure home plus a secret longing to come back again. The trick is not in getting here but in leaving it. Once here, you will feel the enchantment. You may stay longer than you planned——but never as long as you would like. Come this time ; discover for yourself the exhilaration of Rabwah !

Our spiritual Leader, Hazrat Amir-ul-Momineen Khalifatul Masih III, who is a clear-eyed Seer of the things of God, will fill the hearts of his congregation with his heaven inspired words.

Coming to Rabwah, is the best way of fortifying one's heart. Here heavy laden souls are washed white of crimson sins. One feels here out of confusion. It is a balm for souls, weary. Rabwah is a refuge from the sinful world of today !

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